

THE

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FREE MISSIONARY PRINCIPLE,

OR

BIBLE MISSIONS:

A PLEA FOR SEPARATE MISSIONARY ACTION FROM
SLAVEHOLDERS!

“I hate robbery for burnt offering.”—ISAIAH.

BY EDWIN R. WARREN,
General Agent of Am. Bap. Free Mission Society.

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PUBLISHED BY REQUEST.  
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SECOND EDITION.

BOSTON:

J. HOWE, PRINTER, 39 MERCHANTS' ROW.
1847.

The undersigned, having heard the substance of the following discourse delivered by bro. E. R. Warren, General Agent of the AMERICAN BAPTIST FREE MISSION SOCIETY, and having examined the manuscript and notes attached, not only desire and approve of the publication, but commend it to the churches as a fair and full exhibition of the important subject upon which it treats.

It is highly important that the history of the Free Missionary movement should be preserved, and that its holy principles should be opened and exhibited in their true light.

To the Baptist Denomination this movement is of transcendent importance. A blind prejudice, or pro-slavery spirit of opposition cannot long retard its onward progress. Light upon this subject is rapidly spreading. Different denominations are agitated by the *principle* brought out in this sermon. It is, therefore, commended to all the friends of Bible Missions and of the *slave* in all denominations; and, we have no doubt, it will be read by thousands with interest.

The work in which the American Baptist Free Mission Society is engaged is that of emancipating American Missions from American Slavery, a work of love in which we are sure we shall have the sympathies of abolitionists of every name.

J. W. SAWYER,

Pastor of 2d Bap. Church, Augusta, Me.

HIRAM HUTCHINS,

Pastor of the Baptist Church, Richfield, N. Y.

SAMUEL AARON, Norristown, Pa.

NOTE.

In giving the following discourse to the public, I have complied with very earnest requests of ministering brethren and others who have heard the substance of it delivered.

It may be proper to state that in travelling thousands of miles in the free States, during the past two years, in order to promote the principles of BIBLE MISSIONS, I have met with but one expression of cordial sympathy from the true hearted abolitionists of all denominations. I have addressed numerous Baptist and other congregations, and have received tokens of kindness from them all. I present this discourse to the public as a feeble contribution to the Free Mission enterprise.

The "Free Missionary Principle," which it opens, is gathering around it the attention of the Christian community, and is destined, it is confidently believed, at no distant day, to be a leading element in all benevolent organizations. To aid in bringing about such an end is the object of this effort. I have endeavored to do it in a kind spirit, and am sure I shall have the sympathies of the friends of the poor heathen in *this* and *other* countries. My earnest prayers and labors shall, Providence permitting, be still continued in the cause of ameliorating the condition of man, with the hope that the time is near, when the *bond*, emancipated, shall sit with the *free* at the banquet of salvation,

"Where idol-gods unworshipped lie,
'Mid slavery's broken chains."

E. R. WARREN.

Boston, Mass., Nov. 1846.

I am much indebted to a number of brethren for suggestions on important points which I have stated, and I have quoted somewhat largely from the Free Missionary on the question of the reception of the avails of slavery with which to sustain the cause of God.

NOTE TO SECOND EDITION.

The first edition of this discourse met with so favorable a reception, and was disposed of so rapidly, that I have felt constrained to issue a second edition. I give, at the close, a correct copy of the Constitution of the American Baptist Free Mission Society, adopted at its last meeting, held in Utica, N. Y. Nov. 18, 1846.

I shall depend wholly upon the sale of this edition to meet the expenses of the publication; and I hope the brethren will take them and distribute them among their friends.

Free Missionary principles are rapidly spreading, and are destined, at an early period, to a glorious triumph.

Truth our cause — whatever delay it,
There's no power on earth can stay it,
God speed the right! E. R. W.

January, 1847.



For sale by J. Howe, 39 Merchants Row, Boston; H. Waters, Augusta, Me.; Dea. S. Abbott, Lowell.

They may also be obtained at the office of the American and Foreign Anti-slavery Society, No. 5 Spruce Street, New York; American Citizen, 46 North Fifth Street, Philadelphia; D. L. Weaver, 65 Green Street, Albany; Liberty Press Office, Utica.

Price 12½ cents, single. \$1 per dozen. \$6 per hundred.

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THE
FREE MISSIONARY PRINCIPLE,
OR
BIBLE MISSIONS.

"IS THERE NOT A CAUSE."—1 SAM. 17 : 29.

The present discourse will answer the inquiry, "Why form a Missionary Organization separate from Slaveholders?" "Is there a cause for it?" My convictions of duty compel me to take the affirmative of the question, notwithstanding the numbers and the weight of character and influence arrayed in the opposition. Many prefer to go with a multitude, rather than to examine the principles upon which their action rests, lest they should be obliged to abandon them and stand measurably alone.

The present is an age of inquiry. The "Anti-slavery Question," is the great question, which, in its various aspects is deeply agitating the public mind. In its application to the work of Missions, it is profoundly interesting. "THE FREE MISSIONARY PRINCIPLE" is a result of the discussions of the Anti-slavery question, in its application to this department of benevolent

enterprise. For a series of years there has been a growing interest in the church in the progress of light upon the question of human rights. The Scriptures have been examined with prayer and earnest desire to obtain the truth. Our periodicals have been burdened with "prize essays," and powerful articles upon this question. The strongest intellects and most eloquent tongues have been enlisted in the mighty agitation.

Some entertain evil forebodings, and look upon the agitated frame of society with fear and trembling. Like the ocean, they see our country terribly agitated; there is a

"Storm on the midnight waters! the vast sky
Is stooping with the thunder. Cloud on cloud
Reels heavily in the darkness, like a shroud
Shook by some warning spirit from the high
And terrible wall of heaven."

The warring of discordant elements, they fear, will wither their trembling souls, if not annihilate them! But to the Reformer there is nothing fearful in this agitation. He regards the question one of religion—one of politics.

A pure and primitive Christianity proposes to separate itself from a slavery-sustaining Christianity, drawing the clearest moral line ever laid upon the surface of human society. "Upon the one side of this line, as a general fact, we find the love of liberty, and to a greater or less extent, its actual enjoyment, —moral conscientiousness—a regard to the rights of man,—freedom of thought and freedom of discussion,—

and submission to the Bible, as the only source, and the only standard, infallible, invariable and eternal, of religious right and truth. On the other side, at least so far as to be characteristic, we have popular prejudice—a disregard for the freedom and rights of man—a blind and cringing submission to a false or vitiated taste, a catering to a worldly policy—and tyranny in every hideous and hateful form.”

Free Missions are on one side of this line ; Slavery-sustaining Missions on the other. The difference between them is vast. THE FREE MISSIONARY PRINCIPLE cannot be viewed, therefore, in any of its aspects, without carrying home to the heart the thrilling interest of its moral power. We shall see in its discussion, the evils which are to be removed on the one hand, and the blessings which are to be secured on the other, as the benign and magnificent results of Free Missionary operations.

THE FREE MISSIONARY SOCIETY ORGANIZED.

The formation of the AMERICAN BAPTIST FREE MISSION SOCIETY, in May of 1843, formed an epoch in the Baptist denomination. The leading element of this Organization is *its entire separation from slavery as to its known avails*. Its operations are carried on without the aid or fellowship of Baptist slaveholders.

This Society had its origin in the growing Anti-slavery sentiment of our Northern churches. In the spring of 1840, a National Convention of Baptists assembled in the City of

New York, for the purpose of considering the connection of the denomination with slavery, and of inquiring if something could not be done by BAPTISTS to relieve the benighted and suffering slaves of our country, and to disconnect the Anti-slavery portion of the denomination from a practical support of the slave system in which they conceived themselves to be involved through their church and various associational relations. Baptist Anti-slavery Conventions of a less important character had previously been held, and the Eastern Baptist, Christian Reflector, and Vermont Telegraph, Baptist papers, then strongly advocated high Anti-slavery action. Many members of the National Convention, which was held in New York, in 1840, were at that time prepared for a new Missionary Organization, and earnestly wished its establishment. The meeting, however, after putting forth two addresses, one to the churches of the North, and the other to the churches of the South, of a thrilling nature, adjourned for one year. These addresses greatly alarmed the pro-slavery churches and ministers of the North, and the slaveholding Baptists of the South.—The Convention recommended the withdrawal of fellowship from slaveholders at the communion table. This action greatly exasperated the South. In 1841, therefore, when the Baptist Triennial Convention met in Baltimore, the Southern members, by means of the Northern pro-slavery men, many of them members of the old Board, adopted a course which threw the

abolitionists off of the Board, and committed the Convention, essentially, to the interests of slavery. The Southern members rejoiced in the result, for they accomplished all they wished. *They ruled the Convention.*

The letter of Dr. Sharp to Mr. Smith, of the South, became an opiate to the Baptist slaveholding conscience. In that letter, the Doctor says: "*I have no sympathy with the spirit and measures of those who claim for themselves exclusively, the name of abolitionists. I entirely disapprove of their temper, their unmeasured censures, and their denunciations. These I consider both unwise and unchristian.***In regard to church action in the case, I consider it both inexpedient and unscriptural:***There were, undoubtedly, both slaveholders and slaves in the primitive churches. I, therefore, for one, do not feel myself at liberty to make conditions of communion which neither Christ nor his apostles made. I do not consider myself wiser or better than they were.***I believe that a majority of the wisest and best men at the North, hold to these sentiments. But if I stood alone, here I will remain immovable, unless I gain some new light, which at my period of life, I do not expect.*" *

The letter of Mr. Stow, of Boston, read at the meeting of Southern delegates, in 1841,

* It is said that Dr. S. has since "obtained new light." I have not seen any thing in any of his published writings that shows it. On the other hand, he said, in his speech at Brooklyn, N. Y., that he had not changed his position.

was satisfactory to its members, because, like that of Dr. Sharp's, it condemned the abolitionists. In this letter, Mr. Stow says: "*I do wholly disapprove the denunciatory language so much in vogue with some, in regard to slaveholders; I think it not only impolitic and inexpedient, but uncourteous and unchristian. The address of the Baptist Anti-slavery Convention to Southern Baptists, I was dissatisfied with, at the first reading, and refused to distribute it as requested, among my friends at the South. I have never been able to satisfy myself from the New Testament, that I ought to deny any courtesy to a Christian brother, because he is a slaveholder.*"

Such sentiments as these letters contain, having been freely given to the Southern delegation at Baltimore, induced them to continue their co-operation in the Triennial Convention. But the purity of the church was lost sight of; humanity was the bleeding sacrifice, and slavery the hideous altar upon which it was made, by Northern breathing, to smoke and burn.

Much excitement followed the meeting of the Baptist General Convention, in 1841. It became apparent to Abolitionists, generally, that a new organization must soon take place, or the work of Missions must be abandoned. Early in the Spring of 1842, a *Provisional Foreign Missionary Committee* was established, separate from the Baptist General Convention, and holding no connection with slaveholders. A communication was opened with the heathen, through which our benefactions might flow to the be-

nighted without being stained with the tears or blood of the slave.

Its name, however, bespoke its design. All hoped the Baptist General Convention would break off its connection with slavery; when the occasion for a *provisional* arrangement would cease. The Anti-slavery portion of the denomination desired a union among their brethren in the work of missions, which had been sadly disturbed by a long continued union with slaveholders. Many, to be sure, from conscientious views of the sinful nature of religious co-operation with oppressors, in benevolent institutions, felt compelled to withhold their offerings from the missionary cause. Others directed their donations to the Heathen through other denominations.*

Now the Provisional Committee was instituted by the American Baptist Anti-slavery Convention, as an incipient organization; *provisional* only—being designed to give place to a permanent Society, provided the Baptist General Convention did not become disconnected from slavery. Abundant evidence was given during the years 1842—3, that the brethren at the head of the Triennial Convention did not design to change its relation to the South, or disconnect the Missionary enterprise from Slavery.

In May, therefore, of 1843, the Free Missionary Society was formed, under the name of

* A Baptist sister in New Hampshire gave \$5000 to the F. W. Baptist Miss. Soc., that it might go to the heathen unstained by the price of blood.

the AMERICAN AND FOREIGN BAPTIST MISSIONARY SOCIETY.*

Our Society commenced its existence under trying circumstances. Long, long had we borne the grief of co-operation in the missionary work with those who assume such relations to their fellow men, as would make them obnoxious to church discipline were they members of Northern Baptist churches, and which we believe render their piety of a doubtful character, and stamp it with odious peculiarities ; we could not see how we could preserve the purity, the consistency, and the humanity of the religion we profess, or of the churches to which we belong, without separating from them, and such Northern brethren as still adhere to the Triennial Convention. We appeal to Jehovah for the rectitude of the motives by which we have been governed. We are sure we love the Missionary cause. We have often said with one of the sweet poets :—

“ Where, where are they who should have wept
In agony for mortal wo ?
Deem they the last command has slept,
Spoke eighteen hundred years ago ? ”

“ Deem they it were enough to keep
Eternity, themselves, in view,
And suffer million minds to sleep
The same dark journey through ? ”

And we commenced our Society with but a few members ; its Anti-slavery features were by no

*This name was changed, in May, 1846, to “The American Baptist Free Mission Society.”

means popular. And some, at whose side we had toiled, we were obliged to leave, although we loved them, when we entered the new organization. "But we thought we saw the right way, and that it was high time to seek righteous ends by righteous means alone. Accordingly, with deep anxiety for the prosperity of Christ's kingdom, trusting in the arm of Jehovah, and not in our own strength, we pledged ourselves to God and to one another, to unite in forming and sustaining a Missionary Society separated from all connection with the known avails of slavery."* After a season of solemn and impressive prayer, *eighteen* brethren calmly signed the following declaration, viz :

"We, whose names are undersigned, solemnly pledge ourselves to God and to one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes; and this Society shall be called, "The American and Foreign Baptist Missionary Society;" and we hereby separate ourselves now and forever from all connection with religious societies that are supported in common with slaveholders."†

A Constitution was immediately prepared and adopted, and received the signatures of about

* Report of the New Board.

† See the Constitution.

one hundred brethren. Such were the circumstances of the origin of the Free Missionary Society, now permanently organized and incorporated, and in successful operation, within the limits of the Baptist denomination.

During the first year of our Society we accomplished little more than to preserve its existence. Many of our brethren who were with us in principle, earnestly desired us to wait the action of the Triennial Convention, which was to meet in Philadelphia, in April, 1844, before we presented our views to the churches. They strongly hoped, and we earnestly sympathised with them in the object of their solicitude, that the Constitution of the General Convention would be so amended as to separate that great organization from all connection with slavery, and render slaveholders ineligible to offices of trust in its Board, or as Missionaries to the Heathen. How sadly were we disappointed! The Convention assembled. But what did they do? They passed the following *preamble* and *resolution* :

“Whereas there exists, in various sections of our country, an impression that our present organization involves the fellowship of domestic slavery, or of certain associations which are designed to oppose this institution,

“*Resolved*, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery, but as individuals we are perfectly free both to express and to promote our own views on these subjects *elsewhere*, in a Christian manner and spirit.”

“The proper construction of this resolution,” says a former Report of our Board, “is evident-

ly this, that the Convention refuses to recognize the subject of slavery as any part of the business of that body, and continues its fellowship both with slaveholders and abolitionists, in the work of missions, regardless of the source of the funds. Both classes were recognized as equally entitled to such fellowship."

The Society, therefore, at its annual meeting in Albany, in May, 1844, resolved to continue its operations.

But a new aspect of affairs presented itself by the movement of the Acting Board of the Triennial Convention, when, in February of 1845, they resolved not to appoint a slaveholder a missionary. Strong hopes were entertained that the "old" Board would adjust their missionary operations according to the law of righteousness and humanity; but at the meeting of the General Board, in Providence, these hopes were destroyed by the statement of the Acting Board, that in their reply to the brethren in Alabama, they meant nothing more than to declare *their neutrality* touching the subject of slavery, which they had before earnestly set forth in their circular of 1838.

SPECIAL MEETING OF THE CONVENTION.

In May, 1845, (see Circular of the Board of Dec. of this year,) a considerable portion of the members of the Triennial Convention formed a pro-slavery Southern missionary organization. In view of this fact, a special meeting of the Triennial Convention was called, and as-

sembled in New York, Nov. 19, 1845. All eyes were turned towards this special meeting. Expectation was earnest. Confident hopes were entertained that now the Triennial Convention would take such action as should "distinctly mark its character," and offer a testimony against that monster-sin which had so long disturbed its harmony. Language like the following, fell from the lips of many, as they went up to the special meeting: "Will the Convention bear as distinct testimony against slavery as the Southerners do in its favor? Will it refuse to receive into the Lord's treasury the *known avails* of unrequited labor? Will it also reform the Constitution in the matter of representation, bringing the body into immediate relation to churches, instead of having it depend on money alone? Will it, in a word, conciliate, heal, unite non-slaveholding Baptists?"

"The question was to be answered in the sight of the whole Christian world, whether the largest denomination in this land is to be involved in the guilt of oppression, either directly by practising it, or indirectly by holding fellowship with those who do, thus being 'partakers of other men's sins.'"

The Convention assembled under the most hopeful circumstances. We now solemnly ask, What was the amount of their action? The great question was indeed answered, but in such a way as to fill the hearts of anti-slavery Baptists with grief and shame, and those of our opponents with exultation and triumph. The

ground which it professed to occupy, was that of *neutrality*, but it opened wide its arms to receive "the Southern brethren."

The Convention adopted an entirely new Constitution, making the following article the basis of the union formed, with its odious and anti-Baptist features :

"This Union shall be composed of Life Members. All the members of the Baptist General Convention, who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars."

By the terms of membership, it will be seen, that "*any person*," of whatever sentiments, whether he be Unitarian, Universalist, Infidel or Atheist, or whatever may be his personal character, Slaveholder, Drunkard, Libertine, or if combining all in one, may become, and forever continue, a member, by the payment of one hundred dollars !

Amendments were offered by some of us, so as to limit the membership to persons of acknowledged Christian character, and to render slaveholders ineligible to offices, but they were rejected almost by acclamation.

Being thus repulsed, we could only despair of any future change in the Constitution, since such is its aristocratic character that the great Society can never effect the slightest alteration in it, unless such amendment be first proposed by the Board of Managers themselves. (See 24th article.)

Individual exertions having proved unavailing, our Board, unwilling to relinquish the fond hope of promoting a general harmony in the Baptist family, after much thought and deliberation unanimously adopted the following memorial and resolution, and appointed a committee to present it to the Triennial Convention:—

To the Baptist Triennial Convention, &c. &c. :

DEAR BRETHREN,—When we learned that in consequence of the formation of the Southern Baptist Missionary Organization, a special meeting of the Triennial Convention had been called, we cherished the hope that such measures would be adopted as would result in uniting the entire North in harmonious missionary action.

That hope was somewhat weakened by the proceedings of your body yesterday : yet wishing to leave no efforts to produce harmony in the Northern Baptist family unattempted, we are constrained to ask you to adopt the following resolution, believing that by so doing the great obstacle now in the way of harmonious and brotherly co-operation will be removed :

Resolved, That, in the secession of Southern Baptists from the Baptist Triennial Convention, we recognize a division between free and slaveholding missions, which, we wish, on grounds of Christian principle, to remain perpetual as to the American Baptist Missionary Union.

Signed, J. W. SAWYER, *Chairman*.

Mr. J. N. Barbour made several attempts to present the above to the Convention, addressing the chair in a distinct and respectful manner, but was interrupted by members and prevented. Bro. Sawyer, who was a member of the Triennial Convention, finally placed the memorial in the hands of the chairman, when it was received, read, and on motion of the Corresponding Secretary of the old Board, promptly laid upon the table.

We were thence compelled to turn away from the Convention to the friends of the heathen slave among the churches of our Zion throughout the country, and to wonder and weep over the unequivocal moral position which the General Convention and the new American Missionary Union now occupy in the presence of the Christian world.

POSITION AND ASPECT OF THE UNION TOWARDS SLAVEHOLDERS.

What has already been said upon the Constitution of the Union, indicates its inviting aspect towards slaveholders. "In this respect, there is no difference between the new Constitution of the 'Union,' and that of the old Triennial Convention. If this statement be controverted on the ground that no express mention of slaveholders is found in the new instrument, we reply, neither is any express mention of them found in the old. Farther, although amendments were offered at the time of its adoption, by H. K. Green, rendering slaveholders incapable of membership, and by M. D. Miller, rendering them ineligible to offices and appointments—these amendments were deliberately rejected by the Convention. And still farther, the very style, or name of the new organization indicates that it was designed to be not merely northern, but 'American;' and evidently looks to a re-'Union' with the slaveholders, who, in the mean time had seceded on the ground of the decision of the Acting Board. Whether

that contemplated re-union shall ever be effected or not, can make no difference with the character of the new organization, so long as it maintains its present posture. Its aspect towards slaveholders is an aspect of tacit approval — its attitude an attitude of invitation. It is liable, therefore, as we conceive, to precisely the same charges that would lie against it, if they were actually in its embrace, and sharing in its official dignities and responsibilities.

“It may be added, that the Southern Baptist Convention, a body composed chiefly of slaveholders, and formed for the purpose of vindicating the rightfulness of slaveholding, which was understood to be called in question by the decision of the Acting Board — is recognized by the Union as a sister institution, deserving its confidence and sympathy. In proof of this, we advert to the cordial dismissal of missionaries, with a view to their future connection with that body. ‘The connection of Mr. Shuck with the Board was honorably terminated on the first of April last, he preferring to hold relations with the Southern Board.’ (Thirty-Second Annual Report.) Of Mr. Roberts, who is also understood to prefer ‘relations with the Southern Board,’ the Report says, ‘His connection with us ceased on the first of January, 1846.’ The sailing together of missionaries of the two Boards, in nearly equal numbers, and their intended coöccupancy of the same station in China — the commendation of the wide field of Indian missions west of the Mississippi, to the cultiva-

tion of the Indian Mission Association, and of the Southern Baptist Convention — and the mutual interchange, between leading members of the Northern and Southern organizations, on various occasions, of the tokens of fraternal acknowledgment and regard — are also in point. In our view, this fraternization with slaveholders — this recognition of the robbers of the helpless poor, as brethren guilty of no wrong — must be regarded as a tacit sanction of their crimes." *Address of the N. Y. Baptist Anti-Slavery Convention, Aug. 1846.*

The following, from the pen of Elder W. Walker, of Homer, N. Y., taken from the Gospel Vindicator, is at once to the point.

"The exclusion of the representative principle, it would seem, has so engrossed the attention of the churches, as a matter nearly touching their own interests, that the aspect of the Union towards slaveholders has, in a great measure, been overlooked. In some instances, where this point has been brought into discussion, we have heard it alleged by the defenders of the Union, that the secession of the slaveholders has left the Union pure, and rendered the further agitation of the question of slavery unnecessary; that in the case of a *few* life-members of the Union who are slaveholders, the circumstances are such as to render the holding of this relation not only innocent, but praise-worthy; and that the adhesion of such prominent anti-slavery brethren as Blain, Dunbar, &c., to the Union, ought to satisfy the scruples of such as are less prominent. Such arguments may be briefly answered.

The first is already answered, in our Review, to which the reader is referred,

But it is alleged that the slaveholders who are actually in the Union, some of them, at least, are *innocent, praiseworthy* slaveholders — that Edward Kingsford, of Alexandria, bought a slave woman at her own request, to save her from being carried farther south, and holds her as a slave, only until her labor shall amount to the purchase money — and that William Crane, of Baltimore, holds a like relation to the master of a small trading vessel, who, if free, would not be permitted by the laws of Maryland to occupy such a position, and whom he allows to retain all his earnings. In regard to Elder Kingsford, we remark, that, in our judgment, he would have done far better, if, on paying the price of the slave woman, he had instantly set her free, and afterwards received her written obligation for an amount of labor equal to the purchase money. He would thus have shown himself a consistent minister of Him who was sent ‘to proclaim liberty to the captives, and the opening of the prison to them that are bound ; instead of giving, as he now does, the sanction of his own example to that which has been denominated ‘the sum of all villanies.’ Few of those who know him as a slaveholder, will be likely to know his professed intentions ; and such as do know them, cannot be sure of his sincerity. Many instances have occurred of the violation of such promises. Besides, whatever may be his sincerity, it is doubtful whether the woman will ever be free. His sudden death, or unexpected bankruptcy, as in the well known case of Dr. Ely, may bring her to the hammer. The same remarks, with little modification, are applicable to Dea. Crane. Whatever advantage his slave may derive from his continuing to hold him as a slave — still, he is not thereby justified in giving to the slave system the sanction of his own example. He cannot innocently do evil, that good may come.

“The third argument, based on the course pursued by such anti-slavery brethren as Blain, Dunbar, &c., may have weight with men who, instead of thinking for themselves, are accustomed blindly and implicitly to follow their leaders, and who recognize these brethren as such. It will be found, however, that instances of a temper so easy and flexible as this suggestion supposes, are ‘few and far between’ in the ranks of anti-slavery Baptists.

“We confess our astonishment, that the attitude of invitation, assumed by the Union towards slaveholders, and the aspect of brotherly recognition maintained by many of its members towards those of the Southern Convention, have not already called forth from the churches, universally, a voice of stern, unequivocal, unmistakable rebuke. We wonder that men, who have ever admitted an intelligent, honest conviction of God’s abhorrence of slavery, can hold connection with a body that tacitly says it is right. We wonder that our western brethren could have agreed, in their conference with Elder Bennett, to waive other matters, and get along with the Union, if the representative principle could be practically secured. Important as that principle is, it would be infinitely better, in our view, to relinquish it, than to prove recreant to the cause of humanity, in the person of the crushed and outraged slave. We wonder that the churches can sanction this odious feature in the character of the Union, by contributing money to its funds. And we wonder that any reflecting and conscientious minister of Jesus can consent, by holding a life membership in it, to share the responsibility of the influence it is exerting. For us — we cannot join with those who thus strengthen the hands of slaveholders, and cheer them on to their bloody work. ‘O my soul,’ we would say, ‘come not thou into their secret; unto their assembly, mine honor, be not thou united: for’ — what? ‘In their anger they slew a

man?' No, but in their *policy*, they became accessory to the slaughter of *thousands*. 'In their self-will they digged down a wall?' No, but the barrier erected by the Acting Board to guard the purity of the missionary work, and already prostrated by the implied censure of the General Board, they decreed should not be re-erected. Though we stood alone — though our voice were solitary as that of the Baptist crying in the desert — it should be lifted up against abominations like these. Slavery, by the testimony of a thousand witnesses, has been proved to be a system of licentiousness and cruelty — of lust and blood. The Union, in refusing to make any distinction between the supporters of this foul and murderous system, and others, assumes, as we conceive, the responsibility of their justification. And those who, with this fact distinctly before them, can deliberately aid the Union, or bid it God-speed, must share, as it seems to us, in this frightful responsibility. Will the churches dare to do it? We entreat them to ponder long, before they commit themselves to the support of a body, thus 'fathomlessly deep in blood,' — or, if they have already done this, to admit 'a sober, second thought.' "

What has now been presented, indicates a sufficient reason for a free and permanent missionary institution, separate from the American Baptist Missionary Union. But this statement of the origin of the Free Missionary Society is not "the beginning of the end" of what should be stated on this subject. The free missionary principle may be viewed under new and interesting aspects.

1st. THE FREE MISSIONARY PRINCIPLE IS REplete WITH BENEVOLENCE.

It respects the teeming millions of the earth, and encircles humanity, without reference to geographical bounds or adventitious circumstances. *Three millions* of SLAVES in this country, and *three millions* of poor, degraded WHITES — both classes in a state of heathenism almost as abject as that of the Chinese or Burmans — this principle seeks to elevate. Slavery has degraded free labor, and, as a consequence, the poor WHITES at the South are in an abject and forlorn condition. We have, therefore, a population of SIX MILLIONS, one-third of the nation, in a condition a little better than foreign heathenism. And what Mission Board cares for their souls? Nay, do they not overlook them and pass them by? Do they not affect to take *neutral* ground in reference to the conversion of the slaves of this country; or to the question of their emancipation and elevation? O when will

* * * “every man, in every face,
Behold a *brother* and a friend!”

Mrs. Wade, of the Karen mission, expressed the free missionary principle, when she declared “that the true missionary spirit would not be confined to one object of benevolence, but would feel for all the wretchedness within its knowledge.” * Generous sentiment! Had the various Missionary Boards of this country

* Letter to Dea. Gilbert, of Boston.

operated upon this high and benevolent principle, there would not have been a necessity for new organizations to convert the world. The free missionary societies are an advance upon any and all the old organizations. They do not remain neutral in respect to any great moral question. To do so is contrary to the spirit and teaching of the Bible. In the language of J. Wade, an honored missionary in Burmah :

“ A neutral policy does not answer the spirit of the times. Ultraism is the spirit of the age ; and neutrality will be hunted down by all parties. This spirit has not gone forth into the world of itself. It has probably been sent forth by God to execute his purposes. I see in it one of the ‘ signs of the times.’ Is it not sent forth with a commission to separate the righteous from the wicked ; to bind the tares in bundles to be burned, and to gather the wheat into the garner ? Such a separation, and such a gathering, is predicted. When it comes, will there be any neutral ground or party ? I trow not. This separation will probably be effected by the operation of natural causes — the action of these causes has probably commenced already. Men are every where entering the ranks of reform and anti-reform, in church and state, with a zeal which brooks no curb, and regards every neutral as belonging to an opposite party. Let the action of these causes continue — let it increase in power for a few years to come as it has for a few years past, and the great separation will be accomplished ; the tares will be found gathered into bundles ready to be burned, and the wheat by itself ready for the granary. The sheep and the goats will be found gathered into separate companies, ready to be placed on the right hand and on the left ; the righteous, to take the kingdom and

dominion under the whole heaven, and the wicked, to fall in the battle of the great day of the Lord God Almighty. Christ has undoubtedly commenced the work of purifying the church, preparatory to his making her a name and a praise throughout the earth; and happy will they be who are co-workers together with him. There is no promise to neutral Christians; indeed, no such class is recognized by Christ. 'He that is not for me is against me; and he that gathereth not with me, scattereth abroad.' Surely the signs of the times admonish all Christians to throw their influence into the scale of reform. It is time for the Bride to make herself ready for the coming of the Bridegroom. The inquiry should no longer be, what *was* tolerated in patriarchal days, or in the infant state of the church; but what *will be* tolerated in the millennial state — what will abide that fire which is to try every man's work, of what sort it is?"*

2d. THE FREE MISSIONARY PRINCIPLE IS THE ATTAINMENT OF GREATER SIMPLICITY IN THE MACHINERY OF BENEVOLENT OPERATION.

The Home and Foreign Mission, and Bible distribution are managed by *one* set of agencies, and not separated and made to burthen *three*, by which the machinery of operation is lessened, and expense proportionately decreased. Every mind is struck with the truth, that simplicity gives beauty, directness and power to any system of means and measures directed to a definite end. The present is beginning to be regarded as a new era in missions. Our action must be based upon principles of universal ap-

* Mr. Wade's letter to Dea. Gilbert.

plication; *the principles of purity, justice and humanity*; and the object should be attained by the greatest simplicity possible, in the machinery employed. In the old organizations means have been employed by far too complex, to admit of facility or cheapness. These could not be attained through several organizations. **THE FREE MISSIONARY PRINCIPLE** suggests — simplicity of arrangement — comprehensiveness of scope — with a banner that shall bear a new motto — **PURITY, JUSTICE, HUMANITY**. That while an arm of mercy is extended to the far off heathen, a tear of sympathy should fall, and a compassionate hand be opened to the suffering and enslaved of our own land. “It sets up no wall of separation, no bar of caste. It has no aristocracy of feeling or principle in shedding light and scattering its benefactions over this waste and dark world. In its benevolent desires, it throws its arms of love around the world, and earnestly prays that every nation may soon enjoy the ineffable blessings of pardon and eternal life.” *

* This is a feature of Bible missions, suggested by the free missionary principle, which is called for by a careful economy, and duty to God and a dying world. Let one set of agents be employed to collect and disburse funds for the Home and Foreign operations, including Bible distribution, and the expense of carrying forward these objects will necessarily decrease. This we think may be done. Then the churches, generally, in the country, demand that the salaries of agents and disbursing officers in our great institutions should be on a par with those of pastors, *on an average*. The money which sustains them comes from the hard earnings of the poor, as a general thing. Impressed with this fact, and view of the subject, the Free Missionary

3d. THE FREE MISSIONARY PRINCIPLE DOES NOT RECOGNISE SLAVEHOLDERS AS THE REPRESENTATIVES OF A PURE CHRISTIANITY, OR HOLD THEM IN FELLOWSHIP AS THE FOLLOWERS OF CHRIST.

We do not affirm that there are no Christians among the slaveholding and slaveowning portion of our churches at the South; but we cannot co-operate with them in a CONVENTION OR CHRISTIAN SOCIETY which fellowships them as brethren in good standing, while they advocate and sustain the bloody system of slavery. In the language of the National Baptist Anti-slavery Convention of 1840, "We solemnly declare, as we fear the Lord, that we cannot and we dare not recognize them (Baptist slaveholders) as consistent brethren in Christ. We cannot join in partial and selfish prayers, that the groans of the slave may be unheard. We cannot hear preaching which makes God the author and approver of human misery and vassalage. And we cannot, at the table of the Lord, cordially take that as a brother's hand, which plies the scourge on woman's naked flesh — which thrusts a gag into the mouth of man — which rivets fetters on the innocent, and which *shuts up the Bible* from human eyes."

Society established the salaries of its agents at a par with those of pastors *on an average*, studying the strictest economy in its expenditures. The Society's agents solicit funds for the various objects of benevolence under the care of the Board. The plan is a new one; but it is believed that common sense, sound discretion and religion unite in urging the propriety, utility and duty of this arrangement. Let it be fairly tested.—A. Kenyon.

By the general practice of our denomination, for the last thirty years and upwards, slaveholders have been and are still admitted into our voluntary associations and religious societies on the same terms as those who are not slaveholders. This is the case in the Bible, Tract and Publication Societies; and, as I have shown, the door is thrown wide open to them by the Constitution of the "Am. Baptist Miss. Union." Agents from the north solicit southern funds to carry on benevolent operations, and southern ministers are admitted to northern pulpits and communion tables, and hold high offices in our voluntary associations.* It is in this way that a practical fellowship is given by our northern churches to the slaveholding and slaveowning religion of the south. The southern churches understand that this Christian fellowship is extended to them when they give their money to northern benevolent Boards.

"So long as such a full Christian fellowship is implied or understood, so long will these benevolent associations remain one of the great bulwarks of the soul-degrading and heathenizing system of slavery.

"While abolitionists treat slaveholders as they are treated in these institutions, what signify all the tongue-valiant sermons, the letters, and speeches, and circulars, to the south on slavery, which they put forth? What signify their warnings, entreaties, expostulations, and rebukes? The slaveholder brushes them from his con-

* Slaveholders have presided over the Triennial Convention 21 years of its existence.

science, as you would brush a feather from your face! 'That is the unanswerable argument,' says Chrysostom, 'which speaks through our actions.'

"He is sadly mistaken who supposes his lips can nullify, in an hour, what his life has affirmed for years." *

4th. **THE FREE MISSIONARY PRINCIPLE DOES NOT ADMIT THE RECEPTION OF THE KNOWN AVAILS OF SLAVERY WITH WHICH TO SUPPORT AND CARRY FORWARD THE WORK OF A JUST AND HOLY GOD.**

This is a distinctive element of the Free Missionary Organization. Jehovah says "He hates robbery for burnt offering." The known avails of slavery is the robbery of God's injured poor, and is forbidden, by the economy of Christ's kingdom, to be used in the support of his cause. "The hire of an harlot," "the price of blood," and "the price of a dog," or any species of robbery or known wickedness, for offerings to the Lord's treasury were utterly forbidden by the economy of the Jewish religion.

The ancient Jew was never seen laying them upon the holy altar, or casting them into the treasury of the Lord. Yet American slavery is worse than any system of wickedness, *more mean, wicked and heathenish*, than existed among the Jews.

"And shall the fruits of this system be received into the treasury of the Lord? Shall the gains

* Free Missionary, vol. 2, page 3.

of unrequited toil, the proceeds of robbery, and the profits of selling the souls of men, be an acceptable offering to Him who is of purer eyes than to behold the least iniquity with allowance? Will the God of justice approve of our robbing millions of our brethren at home of all their rights, to furnish means to send his truth to the millions who are abroad? Is the cause of righteousness consistently promoted by our unrighteousness? If God is pleased to overrule evil for good, he allows not our doing evil that good may come. Where shall we go to subvert any system of idolatry, or superstition, or unrighteousness, or sensuality more odious in the eye of infinite purity, than that which we ourselves are upholding? Where does the sun of the firmament expose darker deeds of oppressive tyranny and cruelty than in these States, boasting of their superior knowledge of human rights? Are not all the idolatrous and civilized nations of the earth pointing at us the finger of scorn, and saying, "First take out the beam that is in thine own eye?"

"Again, let us ask, shall the avails of oppression be offered to the righteous Avenger of the oppressed, into whose ears their prayer has entered? Shall we come into his awful presence with such a sacrifice, at the very moment that our brother's blood is crying against us from the ground? What said the chief priests in reference to the fruits of covetousness brought to them by the false apostles? Surely we cannot suspect *them* of having too high a standard of

righteousness? They said, "It is not lawful to put them into the treasury, *because it is the price of blood.*" Are not the gains of slavery the price of our brother's blood? Are they not the price of his liberty, his happiness, and, in many cases, of his eternal welfare? We know that they are so. Why, then, do we presume to pollute the treasury of the Lord with them?" *

Is it objected to this view, that we cannot discriminate in the monies received for benevolent purposes? That to carry out the principle would annihilate all intercourse between the north and the south? Hold a moment! The Free Missionary Society refuses to receive the known avails of slavery as *gifts* to the Lord's treasury on *moral* grounds. Our intercourse with slaveholders in commercial transactions has nothing to do with the question. When we receive the avails of slavery as a *gift* to the missionary treasury we do injustice to those whom the slaveholder has wronged. The money, in fact, is not his, but belongs to his enslaved victim. In receiving it, we take from him the ability of rendering to his servants that which is just and equal.

"Thus, if we receive funds from gamblers or robbers, we partly or wholly put it out of the donors' power to give back the money to those persons from whom they have taken it away. So, in case we receive funds which have virtually been extorted from the slave, we take what

* Letter of Elder H. Grew, Free Miss. Vol. 1, p. 9

does not belong to his master, but to him. We, of course, make the master less able to requite the victim of his oppression than he was before; and so we do injustice to the slave.

The case is quite different where we take the slaveholder's money, cotton, or other property, in the way of trade. In honestly trafficking with him we give him a fair equivalent for what he gives us. He has the same value of property, only it is in another form. If the trade is an honest one, no principle is violated, any more than in giving him gold for silver, or silver for gold. He is quite as able, and he may be more able, to do justice to the slave than he was before.

Supposing, too, that the individual, whose extorted toil, or market price, is now in his master's hands, has been dead for years, or is entirely out of the master's reach. It may be that his wife, children, or other relatives, are living and accessible to the slaveholder. If so, we should think injustice done to them by taking the money; for it would seem that they have prior claims upon it." *

But the avails of slavery cannot be received into a benevolent treasury without an apparent indifference to its crime. Such indifference should never exist; for it will invariably be construed into an apparent justification of the evil. Such is the case, I believe, wherever the wages of unrighteousness are solicited and taken for missions and other benevolent objects.

* Free Miss. Vol. 2, p. 6. This argument of bro. Arvine is conclusive and irrefragable.

“Suppose,” says the Free Missionary, “you receive from a robber, money, which you know he has taken from travellers, whose names and residences are wholly unknown to him. Suppose, too, that the law of the land allowed you to take the money; yet, in doing so, would you not practically justify the course he had pursued in obtaining it? Would he not so understand it? Would not your own conscience and the conscience of universal Christendom condemn you as participator in his guilt? The same is true of receiving the undoubted avails of other crimes. Suppose an agent should go to a gambling establishment, or theatre, or house of ill-fame, and solicit and receive from their keepers and owners the products of their iniquity.—Would they not feel less troubled about the guilt of their conduct, afterward? Would they not say to themselves: ‘This agent does not consider our business a criminal one; he is not displeased with our occupation, else he would not come here and take away the proceeds of it, as a donation to his mission cause?’ And would not the religious community generally be dissatisfied with an agent’s going to such schools of vice and wickedness, to obtain from their masters the money which he knows, or has every reason to believe, is the price of corrupting the morals, destroying the happiness, and ruining the souls of men? As a matter of fact, we are confident that missionary agents rarely, if ever, go to such persons for their money; and we do not hesitate to say that agents

and the community generally would revolt at the thought of doing so, though there was a rational prospect of obtaining liberal contributions from such polluted sources.

Now, granting that slavery is a great sin, there is a like weighty reason against receiving and soliciting the known or undoubted avails of it, even in those cases where we are quite sure no injustice is done to other rightful claimants of the same funds. If slavery is a crime whose guilt deserves comparison with that of gambling and prostitution, then if you ask or receive of a slaveholder what you are aware, or what you presume is the fruit of extorted toil, or the price of bodies and souls, you practically sanction his crime. At least, to him, and all others who are acquainted with the facts in the case, you show a moral insensibility to his conduct, which is calculated to harden him, and all who justify him, in their sin. At the same time, from the great mass of conscientious and unsophisticated persons who abhor slavery, there will be a spontaneous verdict against what you have done."

Neither is it a sufficient apology for the reception of the *known* avails of slavery, that the slaveholder is rebuked for his connection with that sin when his gifts are taken.

And, my hearer, make the case your own. Suppose your own father, or mother, or other endeared relatives, were taken and sold by an assumed master. Would you, as a missionary agent or treasurer, receive funds from their present or former master which you had every

reason to believe he had got by tasking them, or by selling them in the shambles; even though you might rebuke him for his injustice to your friends, and though every one of them was deceased? Were you a missionary, would you like to be supported by such funds, though the donor had been rebuked when he gave them? Nay, verily not. Of course, there is no more moral obliquity and unfitness in taking, in this way, the gains of tasking or selling *your* relatives than any body's else. The slave has rights as dear as those of your own relations; he is a brother, a father, a relative; and it is as wrong to receive money into the missionary treasury known to have been obtained by robbing or selling the slave, or from his forced labor, as to take it from a man who had obtained it by making merchandise of our own personal relatives and friends.

This view of the "Free Missionary Principle" has constrained us to abandon all organizations where the known avails of slavery are received for benevolent purposes, and to constitute a SOCIETY having respect to the rights of humanity in this matter.

5. THE FORMATION OF THE FREE MISSIONARY SOCIETY IS THE ACCOMPLISHMENT OF AN OBJECT DEVOUTLY DESIRED BY MANY HONORED MISSIONARIES OF THE CROSS IN HEATHEN LANDS.

The missionaries abroad have felt the embarrassment of being sustained, in part, in their benevolent work by slaveholders. This per-

plexing question has greatly troubled them. Several honored missionaries in the Sandwich Islands have dissolved their connection with the Board which sent them out, on account among other things, of being obliged to receive their support from a treasury in which was *mingled* the known avails of slavery. Mr. Andrews, Mr. J. S. Green and Dr. Lafon had labored successfully for years at that mission, the two former for *sixteen* years; but they saw their testimony weakened against slavery by holding a connection in a pro-slavery organization and, therefore, dissolved that connection, and, trusting in God, threw themselves upon the friends of the slave in this country for support. Dr. Lafon returned to this country, and is now awakening a spirit of inquiry among the Presbyterian and Congregational denominations in reference to "Free Missions."

A brief extract from a letter of Mr. Green, one of those honored ambassadors, will convey to you the pure anti-slavery and "Free Missionary" spirit with which those brethren are filled.

"Do, dear friends, now that you are pleading for aid to send the gospel to foreign lands, or to the great West — now that you are soliciting help to circulate the Bible and tracts throughout the land — aye, and throughout the world — do, I beseech you, remember the ignorant and down-trodden slave! With whom, I pray, should you sympathise, if not with these neglected, dying men? Will God be pleased, if you stand aloof from this suffering class?"

"I pray, also, that the distributors of Bibles and tracts may not withhold the boon which they are burning with desire to bestow upon all in the land, whether home-born or alien, from a portion of dying fellow men, because they are of a darker hue than themselves, or because they are trodden to the dust by the foot of oppression. * * * "Or if they are restrained from bestowing this best of Heaven's gifts because the films of ignorance are not yet removed from the eyes of these unhappy men — or if fear of the assassin's knife, or the infliction of Lynch-law restrains from proffering this boon to the wretched slaves — then let each of these Societies* raise the voice of remonstrance against the cruel and wicked system which so greatly abridges the sphere of their useful labors. How should I rejoice to hear that every benevolent Society in the land had thoroughly washed its hands from the guilt of slavery."†

* *The American Bible Society*, at its semi-annual meeting in Cincinnati, November, 1843, deliberately rejected, after a day's debate, the following resolution: —

"That all our auxiliaries, located in slaveholding States, be urgently requested, as far as practicable, to supply every person in their vicinities, able to read, whether *bond* or *free*, with a copy of the Holy Scriptures." See *Union Missionary*, vol. 1, p. 23.

A resolution, offered by a brother at the meeting of the Baptist Bible Society, of Rensselaer Co. N. Y., requesting the American and Foreign Bible Society to give the Bible to the colored people of this country, met but little sympathy even from those who had most eloquently pled, the same day, for Bible distribution among the *poor* heathen; and the brother who offered the resolution was compelled to withdraw it; which he did, in grief.

† *Union Missionary*, Vol 1, p. 5.

Mr. and Mrs. Wade, Baptist missionaries in Burmah, have now for three years received their entire support from the friends of the slave. The sphere of their labors is among the Karens, to whom they have successfully preached the gospel *twenty-five* years. Solemn and impressive is the tone of their letters.

In deciding to receive his support from the Provisional Committee, Mr. Wade thus expresses himself:

"I expect obloquy; I expect to lose many dear friends by the step I have taken; but the same grace which, in youth, made us willing to sacrifice home, country, friends, and a thousand other blessings, to carry the gospel to the perishing heathen has enabled us also to venture on this step, which I fully believe will be productive of much good to the missionary cause." *

The letters of sister Wade evince a devotion to the cause of suffering humanity, rarely surpassed. Her whole soul is in the work of reform, "and feels for all the wretchedness within her knowledge." By unusual self-denial she contributed *ten* dollars to constitute herself a life member of the Female Moral Reform Society, and ten dollars to make her a life member of the Female Emancipation Society of the city

* Recently Mr. Wade has been induced to renew his connection with the Boston Board, as he can receive his support from a *northern source*, rather than become involved in new difficulties with missionaries in that country, but we are assured that his views have not changed on the subject of slavery. He is now an aged man, and near the close of his labors.

of Boston, besides giving *fifty* dollars to aid the fugitive slave, in his escape to a land of freedom. Such acts speak for themselves.

Another Baptist missionary, Eld. D. L. Brayton, of Mergui, British Burmah, has sent home the following testimony against slavery, and encouragement to the acting abolitionists.

“Before I left my native land, I felt deeply interested in your cause; nor has my interest in the least abated by coming to the opposite side of the globe.

The awful fact that the Bible is kept from the slave, is a consideration, which has always most deeply affected my heart. The fact that such a land—a land of so much political and religious light—a land which is annually sending forth her missionaries to enlighten every dark corner of the earth—that such a land, should, by law, prohibit millions of her own people from “searching the scriptures,” thus obliging them to violate the direct command of God, is a consideration, which it would seem ought to arouse every Christian at least, to know the cause of such heaven-daring sins, and to use every possible effort to have them immediately wiped from the history of our boasted country.”

In another letter of Oct 27, 1845, he asks how the following objection may be met, which he hears wherever he goes among the Karens.

“If we become disciples, when you get a large number of us, you intend to entice us away and make slaves of us in your own country.’ This objection is often urged with as much seriousness and confi-

dence as though they were actually acquainted with the system of American slavery. Did these ignorant, but *slave hating* heathen, but know the slaveholding character of the American churches, would they not say to our faces, ‘*Go back*, thou hypocrite — *Go back*, and teach the heathen of your own country, and give *them* the Bible, before you come here to impose upon us.’ I am fully persuaded, that did they know it this would in substance be the language of many a wild Karen.

Will *not* the Karens become acquainted with the history of American slavery? I see not how it can possibly be avoided.

Some of their young men are learning our language, becoming acquainted with our books, papers, &c. And when they once begin to get the idea, they will not cease their importunities until they know its history. And when it is once known, it will spread like wild-fire among the people. Some-time since, I noticed in a public paper the following remark, as coming from brother Kincaid: ‘If the heathen were aware of the slaveholding character of our churches, by whom the missionaries are sent out, the usefulness of the missionaries would be at an end.’ Now I should not be willing to go so far as this, and say that their usefulness would be at an end. But I most sincerely believe, that the strength of the missionary’s arm would be *sadly paralyzed*.”

The following is from a letter of Eld. Mason:

“My opinions on slavery were formed long before I left America, founded on five or six years’ personal observation in the midst of slavery; and while I rejoice to know that there are many kind Christian masters, the impressions left on my mind of American slavery as a whole, are such, that I think it very difficult to represent it in too dark colors. The recollection of the scenes I witnessed in the slave States, though at the distance of a quarter of a cen-

tury, has a ten fold more maddening effect on my nerves than any abolition publication could have. 'On my return from Pzeekhya'—I wrote the slaveholding church that kindly furnished me and my family with several valuable articles of clothing—the box had arrived, and several articles, as shirts and socks, being what I much needed, Mrs. Mason put them up for my use at Maulmain. No sooner, however, did I put on one of the articles, than associations connected with slavery spontaneously arose in my mind; scenes that I witnessed many years ago, while living in the slave States, came fresh as the scenes of yesterday. I thought of the articles I had on as being the fruits of the blood and sweat of slaves, till the thought was unendurable, and I pulled them off, resolving not to wear them again until I had entreated you to consider the subject of slavery and let the oppressed go free.'"

Mr. Brewer, late a missionary in Greece, and Mr. Raymond in Africa, have united in the "Free Missionary Enterprise," eschewing forever the support of pro-slavery institutions.

The Free Missionary Society is organized.* Its agents are in the field. It stands upon the broad principle of humanity. It has entered upon the delightful work of missionary labor. Her eye has been upon Africa; upon her long neglected sons in the REPUBLIC OF HAITI, and other Islands of the sea. And her benevolent arm is extending to the other side of the globe.

* I use the term "Free Miss. Society" here, as expressive of all the Free Missionary efforts now commenced by Baptists and other Christians. The action of these kindred and affiliated members constitute *one* organization, now unfolding the **NEW FREE MISSIONARY PRINCIPLE**.

She has her Raymond in Africa; her Andrews and Green in the Sandwich Islands; her Jones in the Republic of Haiti; and her half score of devoted heralds of the Cross, ready to be sent to the heathen, upon the opening of Providence. A prayerful army of MISSIONARIES, and FUNDS to sustain them, are all we need, under God, to perfect the work now auspiciously begun.

CONCLUSION.

My fathers and brethren:—I address you as Baptists. From the early days of my espousal, in my early youth, I have been strongly attached to the distinctive principles of the Baptist denomination. For *thirteen* years I have vigorously and openly defended and earnestly endeavored to extend those principles, believing them in harmony with the word of God. I claim your ear as a Baptist. But more especially as a Christian, I solicit your attention to my testimony. My views have not been hastily formed. They have been adopted upon mature deliberation, after a full investigation of the facts in the case. In view of these facts I act as one who must soon give account to God.

My brethren, I earnestly entreat you to look at the unequivocal moral position of the church of our fathers; yea, of the whole American church. A fearful spiritual dearth pervades its widely extended area. There are but few revivals; but few green spots of moral verdure. Wasting and desolation stare us in the face. With Prof. Finney, I have to exclaim, “My soul

is sick and agonized with such a state of things. The position of the church is one of the greatest wonders of the world; and yet we are asking, why do we not have revivals of religion?" Indifference or open opposition to the reforms of the age is a characteristic of our Elders and Bishops, and our churches, or at least many of them, "seem glad to have revivals cease, and quell every thing down into a state of death-like apathy on every branch of reform." Truly did Baron Stow say, in his letter to the Bap. Union in London, Jan. 11, 1839, "that it would not be difficult to show that the influence of the American church is at present (it is so now) the main pillar of American Slavery." How long shall this state of things exist? Oh! unless the church shall arise and elevate her standard of piety, my fears will remain greater than my hopes, that she will continue to retrograde till her light shall become darkness, and her sun go down forever! Oh, then, what will become of the heathen? Shall we not arise and cry mightily unto God to spare us from such a doom? To save the heathen; to save the slave; to save our common country from deserved destruction? To save the honor of his name, and the glory of his church?

CONSTITUTION
OF THE
AMERICAN BAPTIST FREE MISSION
SOCIETY.

Whereas, on the fourth day of May, in the year of our Lord one thousand eight hundred and forty-three, a Convention of Baptist ministers and members was held in the Tremont Chapel, Boston, in the State of Massachusetts, of the United States of North America, who adopted and signed the following pledge, to wit: "We whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes;"—And this Society shall be called the American Baptist Free Mission Society, and the operations of which shall be distinct from those societies that are supported in common with slaveholders;—Therefore, under a deep sense of our responsibilities to God, and our obligation to give the gospel in its purity to a perishing world; and looking towards Heaven for grace to strengthen us in the prosecution of this great work, and for success in an enterprise so important to the destinies of our fallen

race, we, as a Society, adopt the following articles, which, with this preamble as part thereof, shall be the Constitution of this Society.

1. The object of this Society shall be to carry out the commission of our blessed Lord and Saviour Jesus Christ — “Go ye into all the world, and preach the gospel to every creature,” and to employ, in order to effect this, all necessary measures and agencies, at home and abroad.

2. This Society shall be composed of Baptists, of acknowledged Christian character, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly; and who pay one dollar annually to the Society, or twenty dollars at one time for life, or appear as delegates from a church or auxiliary Society.

3. It shall be the duty of the Board of Trustees to receive and transmit to their proper destination, such sums as may be contributed according to the principles of the preamble of this constitution, by *churches*, either singly or acting together in Associations, for the support of missionaries appointed by such churches or associations; provided that such missionaries are members in good standing of Baptist churches, and not slaveholders, or advocates of slavery.

4. This Society shall meet at such time and place as the Society itself, or the Trustees, *under peculiar necessity*, shall designate.

5. The Society being called to order at its annual meeting, the first business, after singing and prayer, shall be the enrolment of members, and the election of officers and a Board of Trustees.

6. The Society shall elect by ballot a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and two Auditors.

7. The Society shall elect by ballot eleven Trustees, who, with the President, Vice Presidents, the Corresponding and Recording Secretaries and the

Treasurer, shall constitute the Board of Trustees of this Society, with full power to use all means necessary to secure the object of the Society, and who shall present a written report of their proceedings at each annual meeting.

8. At the meetings of the Board of Trustees for ordinary business, four members shall constitute a quorum, provided due notice be given of the same; but it shall require six members of the Board to be present for the selection of a missionary station, for the appointment of missionaries, or for any thing involving new and important responsibilities.

9. The Board of Trustees shall have power to fill all vacancies occasioned by death or otherwise.

10. Any amendment of this Constitution may be made at an annual meeting of the Society, provided such amendment do not affect the principles of the original plan, as set forth in the preamble, and the proposition be made known at least one session previous to its adoption.
